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THE
CHARACTER
OF AN
Honest DISSENTER,
IN
Twelve Marks :

Together with
An Illustration of Each.

Imprimatur,

AR. CHARLETT,

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THE
PREFACE.

HE, that discovers, what One Man is, and places him in publick View, always intimates to Others, what they should, or should not be: This is the Use of, and thus much may be learn'd by a Character; in which it should be always easy and obvious to determine, whether it deserves our Aversion, or our Imitation.

The Character, I here present the World with, I must confess, is not drawn from any One single Person; but is composed of the several Qualifications, which are necessary to make up the Honest Man, I propose to describe: And I must unwillingly add, that, tho' I have been Conversant with many of the Dissenters, yet I could never meet with One exactly

THE PREFACE.

actly corresponding to the following Character. I do not therefore publish This to their Reproach, but, as Honesty, on my own Part, obliges me, for their Reformation. I would have every Man, of what Persuasion soever, Conscientiously discharge his Duty; for what is the Motive of my Writing, should be the Rule of Men's Lives, viz. To act according to the Best of what they are, or can be inform'd of: And I must needs say, that, did every Dissenter strictly perform the several Parts, express'd in the following Character; (and, whether He ought to do so, or not, I take to be no Question,) I am verily perswaded, our unhappy Schisms would dwindle away apace: The Honest Dissenters would soon become Honest Church-men; and we should, in a very short Time, enjoy Peace, Unity, and Concord: For which, as our Litany justly prays, We beseech Thee to hear us, Good Lord,

THE
CHARACTER
OF AN

Honest Dissenter, &c.

I.

THE Honest Dissenter is sincerely desirous of Unity: He is earnestly solicitous, that all Christians may be of one Mind; And, tho' he Separates from the Establish'd Church, and so interrupts the Peace of it, yet this he does not do for the sake of Separation: He had much rather join with the Church, if he could do it with an easy and quiet Conscience, so that his Separation is not a Matter of Humour alone, but of Necessity.

Whatever be Men's Notions of *Moral Honesty*, yet in the Business of reveal'd Religion, we must determine, what is *Honest*, by its Conformity to *Revelation*; so that, tho' there are indeed Arguments to be brought from Reason, from the joint Interests, and mutual Benefits of Mankind, which may induce to,
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and encourage Unity; yet will these prevail no farther, than they serve such Interests, and produce such Benefits: If these be the only Motives, upon which Men are *Honest*, when they cease, it will not be thought *Dis-honest*, to act after a different Manner; and it will be a difficult Task to perswade Men, by Principles of Morality alone, to do one Thing, when according to their own Judgment, the Advantages of others, or themselves, point out Another. But, when we make a standing Revelation the Touch-stone of *Honesty*, when we fix it upon this sure and immovable Foundation, it will never vary from its Standard, but it must change its Nature. 'Tis a Christian *Honesty* therefore, which I speak of, more particularly in this first and main Part of the *Character*; and I doubt not, but it will appear, that the Man, who is endued with it, must of Necessity be in every Point answerable to the *Character* here given of him.

But as to the *Honesty* afterwards described, I intend not to oblige myself to produce *Scripture-Proofs* for every Part thereof; but desire to be thus understood, that the *Honest* Man endeavours to square all his Actions according to the best Information, he either hath, or can have from *Reason*, or *Revelation*. For, tho' it is not probable, that it should often so happen, yet a Man may appear Just in his common Dealings with his Neighbours, and Upright in his Conversation, without being that *Honest* Man, which he ought to be; without consulting

sulting *Reason* and *Scripture*, to determine all his Actions by, particularly to direct him in Religious Principles, and the Worship of God.

But to proceed in the Illustration of this *Character*; That the *Honest Dissenter* should be desirous of Unity in Religion, is no more, than that he should be Religious, there being a *Society* in Religion, and the Nature of a *Society*, the Preservation of it at least, consisting in *Unity*: So that in short, be a Man's Perswasion, what it will, and whatever Religion he professes, yet, as he is a *Member* of that *Body*, which professes the same, he is thereby obliged as far as 'tis in his Power, to preserve and maintain the Union of all the *Members* of it.

But the *Christian Religion* carries this Point yet farther; and not only from the Nature of a *Church* in Common with all other *Societies*, but in a particular Manner, from the Precepts of its holy *Author*, enforces that *Unity* upon all its Members, without being heartily desirous of which no Man can *Honestly profess, and call himself a Christian*. The *Honest Dissenter* therefore is willing to be of the same Mind with all others of *Christ's Disciples*; or, which is the very same in Effect, would have them be like-minded with him; because, as to this particular, he finds in holy *Scripture*, not only most pressing Entreaties, both of *Christ*, and his *Apostles*, address'd to their Followers; but also most ardent Prayers, put up by them, to the *Almighty*, upon this very Account, and argue
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mentative Reasons urg'd for Men's own Endeavours after the same.

Thus, not to multiply Instances, our blessed Saviour, not long before his Departure from 'em, recommended *Peace* to his *Disciples*, as the dearest Pledge of his Love, that he could leave 'em; Thus does he beseech the *Father*, that they may in their Union resemble that mysterious, close and inseparable Union between the *Father* and the *Son*; and the more effectually to compleat this, he informs them, that they must all of 'em jointly continue in *Him*, as the *Branches* do in a *Vine*, and that if any of 'em should be separated from *Him*, or from *one another*, either of which implies both, the Consequence of this would be, that they would soon *wither*, and so become of no farther Use, than to be *gathered into Bundles*, and *Burned*.

Nor is St. *Paul's* Zeal for Unity less remarkably express'd, when he represents the *Church* in that admirable Figure, *the Members of the Body*. How Earnest is he with Men, that, *if it be possible, and as much as lieth in them, they would live peaceably*? And in how particular a Manner does he conclude his Charge to the *Corinthians*, with the same divine Lesson; *Be of one Mind, live in Peace, and the God of Love and Peace shall be with you*.

And as to the Union of that particular, *National Church*, which is *Established* in the Country, where he lives; This is to the *Honest Dissenter* as the *Catholick Church*: For he cannot
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join with the *Catholick Church*; but by joining with some *particular* Part of it: Therefore, as to the Communion of *This*, his Desire is the same, *viz.* That all should join in it; so that, as I have mentioned in his *Character*, tho' he does *Separate*, he is still a Lover of Union, but is not able to effect it, by *Conforming* with the rest of his *Country-Men*, or by inducing them to Conformity with himself: He is not able, I say, *i. e.* *Conscientiously* he cannot do it; he thinks he should highly Displease God, by his Communion with the *Establisht Church*, and therefore he forbears: And he has that Reason for his Separation, which alone (if any thing) can justify him in it, that he should otherwise be guilty of a known and wilful Sin, the Commission of which his Conscience can by no Means bear, or approve of.

II.

The Honest Dissenter may be One, that has been educated in the Separation, by Parents of the same Perswasion: Or One, that has been brought up in the *Establisht Church*, but finding somewhat in it, which he could not in Conscience comply with, was therefore perswaded to leave it. If then the Former be his Case, that he was educated in Separation, when he comes to Years of Discretion, he cannot rest, without soberly, carefully, and impartially making an Enquiry into the Grounds of his Separation. If the Latter be his Case, he does not leave the Church, without being convinced, that 'tis Sinful for him to continue in it.

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That there are many *Dissenters* of both these Kinds, is not to be question'd; and as to those of the former Sort, I here charge them not with the Neglect of such Examination of their Principles, as I have affirm'd to be requir'd of them: But I am perswaded, that there is one great Fault, which runs almost thro' the whole Body of those, that Separate from us; that whereas they are taught to cavil at, and inveigh against our *Liturgy*, there are many of 'em, who are so little acquainted with it, that they hardly know it from the *Alcoran*; like the giddy Rabble in the grand Rebellion, they can cry out *No Bishops*, tho' neither the Name, nor the Office of a *Bishop*, is any more understood by 'em, than that of a *Brachman*, or *Mufti*: And their general Answer, nay, all that they are able to reply, when question'd about their Separation, and the Grounds of it, is, *Mr.* such an One, naming their respective *Teacher*, is able to give you an Answer; Go talk with him; I wish he were here, &c.

And if to this they object, as they commonly do, that those of the *Church* are as ignorant as themselves; that the common People amongst them also, are as unable to give an Account of their Principles, and to defend the Order of *Bishops*, the *Liturgy*, &c. as they are to shew good Reasons for their Dislike to 'em; to this I answer, that 'twere to be wish'd indeed, that all of the Inferior Rank of Men were much wiser, than they are, in the great and

momentous Business of Religion: But when we speak of the Necessity of such Information, as relates to Controversy in Religion, they, who oppose that which is *Establish'd*, are most certainly obliged to have solid Grounds, and substantial Reasons, for such their Opposition; whereas they, who in Conformity to the Establishment, and in Obedience to their Governors, continue in the *Church*, are not equally bound to defend and maintain every Point of their Communion. For to make this clearer; A Man certainly may live in Submission and Obedience to the *Prince*, who is in actual Possession of the Throne, without any Obligation to prove such an One's Title to every Part of his Dominions: Whereas he, who refuses his Allegiance, is unquestionably bound in Conscience to disprove his Title, to whom he denies Subjection; and to defend that of the Other, to whom he joins himself, and whom he acknowledges to be his supreme and lawful Governor. But, whatever Men may think of this Illustration, yet 'tis apparently the Business of every one, who rejects any thing, that is generally received, tho' it be but a mere and indifferent Custom, to have just Cause for his Dissent. And, to put this beyond all Dispute, Governors being to be Obey'd in all things Lawful, 'tis sufficient for those, who Obey, to be perswaded, that the things are Lawful, in which they do so; but as for those, who oppose themselves to any Commands of their Governors, which Multitudes comply with as Law.

Lawful, they must be able to prove them otherwise. For the Former, if they are mistaken, do but a good thing, *i.e.* Obey for want of sufficient Information; whereas the Latter, if they err, do an ill thing, *i.e.* Disobey, for want of rightly Informing themselves.

Did we therefore allow, that the common People, in our Church, were unable to defend the Terms of their Communion, against all Gain-sayers; yet, I fear, their *holding fast that, which is generally approv'd of as good, without proving all things*, will be but an ordinary Vindication of those, who *hold fast that, which is as generally condemn'd as Evil, without proving whether it be so, or not.* If those of the *Establish'd Church* are bound to examine and understand the lawfulness of their Communion, as is here objected; there can, I'm sure, be no Reason allieg'd for the *Dissenters* being exempted from making the same Enquiry; And this is what I contend for, desiring those, who have been educated in Separation, impartially to enquire, whether they ought to continue in, or to forsake it; and those, who have the Care of 'em, to allow of this their *Honest Endeavour* to satisfy their Consciences; to give them Leave to use the proper Methods of Information, and not to constrain 'em blindly to follow their Fore-Fathers, to remain *Schismatics*, because they were Born, and Bred so, and to subscribe themselves Disciples of a *separate* Congregation, before they know, upon what Terms, they may be admitted to that, which
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is *Establiſh'd*: Nor will that vain Pretence, which some have made, excuse them from this Enquiry into the Terms of Church-Communion, *viz.* That because they were Born and Bred, what we call *Dissenters*, and were never in the *Church of England*, they do not therefore *Dissent*, or *Separate* from the Church. For the Charge of not joining with the Church is the same with that of leaving it. Both are equally forbidden by the Laws, which enjoin *Church-Communion*; and if there be Sin in the One, there is Sin in the Other.

And now to be brief with the second Sort of *Dissenters*, *viz.* Those, who leave the *Church* after they are come to Years of Discretion; 'Tis a lamentable Observation, that so many make their own private Piques and Disgusts the Cause of Separation; that some run away from the *Church*, upon some petty, trifling Quarrel with their *Minister*, some, because they have discover'd that those of the *Church* are not so Good, as they should be; and that others forsake it professedly for no other Reason, but to hear a more able, and *better-gifted Teacher*: whereas the Peace and Unity of the *Church* is not a Matter of so little Importance; 'Tis, as I before observ'd, to be industriously maintain'd, when it can be done without Sin; and 'tis justly to be fear'd, that he, who so undervalues Unity, as to suffer any trivial Cause to be the Occasion of his violating it, will as little value, and as easily upon Occasion give up any other Point of his Religion.

III.

As a Consequence of the former Part of the fore-going Character, the Honest Dissenter reads those Books, which are wrote for, or against his Opinion, with Impartiality; And when he enters into any Conference about his Perswasion, he sets himself as free as possible, from all Prejudices and Prepossessions, with Respect to either side, resolving to be determin'd by Reason, to follow Conviction, and to embrace the Truth, on which side soever it appears to be.

Since true Principles, and Unity in the Christian Church, are of no less Consequence to Men, than, that their Salvation depends upon them: a Man must deal most fallaciously and treacherously with himself, who suffers his Mind to be so far prejudic'd for any Opinion, as to apply himself to such Books only, as he already knows by the general Character of 'em, agree with his present Thoughts, favour his Inclinations, and confirm his Tenets: But on the other Hand, condemns without Law or Trial all, that by the same Information, i. e. by the general Character of 'em, he knows to be otherwise; For as this is a monstrous Piece of Injustice to the Authors of the Books, he thus injudiciously censures, and to the Cause, for which they wrote them: so likewise is it dangerous, and sometimes fatal to the Persons themselves; who, if they should be in an Error, are thereby, without a Miracle, under a Kind of Impossibility of being undeceiv'd.

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The same Method, since there is Nothing either False or Vicious, but what has been patroniz'd and defended, would put a Man of any Principles, or Practice, out of the Reach of Recovery ; and so, he who is once got out of the Way, would be fated to eternal Wandering, would still pursue the *Ignis Fatuus*, that had mis-led him, and being under the Direction of a false Guide, must for ever continue in the Delusion.

But particularly in the Case before us, to hear, or see Nothing, but continual Revilings of the *Constitution* of our *Church*, to be convinc'd of the Imperfections in our *Liturgy*, without ever Reading it, or consulting those, who are the proper Expositors of it ; to reject the *Order* of *Bishops*, without looking into the *Scriptural* Institution of 'em, or examining the *History* of their *Succession* ; to prefer the Efficacy of *conceived* Prayer to that which is *Compos'd*, without experiencing the Influence of Each, by an equal Attention, or equally endeavouring to attend to Both ; what is all this, I say, but a partial Indulgence of Prejudice, a positive Refusal of Information, and in direct Contradiction to the *Apostle's* Advice, an *Holding fast* that, which we already have made Choice of, whether *good*, or evil, without *Proof*, Trial, or Examination of any thing besides ?

This therefore the *Honest Dissenter* will never be Guilty of ; He has consulted those Passages of *Scripture*, and those Testimonies of *Antiquity*, which are made Use of to Establish

blish the Necessity of the *Episcopal* Order; He has upon the fairest Examination, he could make, found, as he conceives, all these Proofs deficient, and therefore, tho' the Order be good, yet he does not think it *Necessary*; tho' *Episcopal* Government be useful, yet he will not submit to it, when impos'd, as absolutely not to be dispens'd with; and tho' he allows the *Ordination* by *Bishops* to be valid, as containing in it that of *Presbyters*, yet he has discover'd That by *Presbyters* alone to be equally valid, and therefore to be all, that is requisite. Again, he has examin'd Objections made against our *Liturgy*, by carefully viewing and sifting, seriously considering and weighing the Force of every Objection, and candidly allowing all possible Pavour to the Answers, he finds given to them; and after all, he does not think the Flaws sufficiently clear'd, accounted for, and vindicated. Lastly, He has gone to Church with a Pious Intention of being Devout; he has, when there, comply'd with, and endeavour'd to Pray with the *Congregation*, by stifling all Prejudice, and quickning his Attention as much, as possible; but in the Conclusion he perceives, that he has not Pray'd, and that he cannot do it effectually in a *pre-compos'd* Form; he thinks the Service he has perform'd, less Acceptable to God, and less Beneficial to himself, than what he us'd to perform in a *separate* Assembly.

As for his Objection against the Preaching of his *Parish-Minister*; as being Useless and

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Unedifying, this is what I do not, at present, propose fully to answer; tho' tis what scarce any Wise, or *Honest* Man, will think a sufficient Ground of Separation. 'Tis unfortunate indeed for any People, to have such a *Pastor*, as they justly dislike; especially, if his Faults are such, as tend to prevent the Efficacy of his *Preaching*; But to a well-dispos'd Mind, the very worst *Sermons* are not without their beneficial Influence.

Thus has the *Honest Dissenter* endeavour'd to lay aside all Prejudice; and indeed without his doing so, as there is no hope of his ever discovering himself to be in an Error; so were he in the Right, there is not the least Shadow of an Excuse for him, because he is in the Right, only thro' a blind and ignorant Prejudice. If he has not in each Particular, I have mention'd, sought after all the Information, that he could, he has not acted the Part of either a Wise, or an *Honest* Man; Both which will for ever hold this, as a Maxim, which *Reason*, *Religion*, and *Christianity* in particular enforces, that a Man's Opinion and Practice must be directed by the best Knowledge, he has, or can have of the things, about which they are concern'd.

And here, as thro' the whole of this *Character*, it is not my Design to dispute the Points controverted between *Us*, and the *Dissenters*, but only to shew, what he, who does dispute 'em, is bound to do, if he will acquit himself Fairly and *Honestly*; And the Rules here laid down will hold good, as often, as the *Honest Dissenter* en-

gages in any Conference about the Differences between *Him*, and the *Church*. Herein he will always allow, what is urg'd against him, its full *Weight*, tho' he finds it be enough to *bear him down*; He will have never the worse Opinion of any thing, because 'tis not, what he has been taught, believes, or practises; but will have that profound Veneration for Truth, which it deserves, *i. e.* give it *Leave* to convince him. And, tho' I shall not here undertake to determine, what is due Conviction, or what Degree of it ought to influence a Man to his Conversion, because the Inequality of Disputants may make great Alterations in this Point; yet thus much, I think, is certain, that, whoever engages in a *Controversy*, is bound to yield, when he can no longer maintain his Cause against the Arguments, with which he is attack'd; and that, till by himself, or some other he can clearly, and impartially answer them, they are to him as binding, as any Truth can be, *i. e.* so far, as to demand Assent; the Consequence of which I leave to himself.

As for the Shame of departing from Error, which, I fear, is the best Reason, that many *Dissenters* can give, for the Stiffness, with which they hold and maintain their *Separation*, I must needs say, that I take it to be much more for a Man's Credit, to forsake an Error upon sufficient Conviction, than never to have been in an Error at all. This at least I will confidently affirm, that 'tis a Shame for any Man to continue in the Wrong, because he will not be at
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the Pains of setting himself Right; and that 'tis the greatest Shame of all, for a Man, who knows himself to be in the Wrong, to continue so upon any Account whatever. This himself acknowledges, when for fear of Shame, he declines his Conversion; for if he be asham'd to have been mis-led, the being still in the same Condition must make him more so, and must as much aggravate his Shame, as voluntarily acting against Knowledge, can heighten and enhance Folly or Transgression.

IV.

The Honest Dissenter, who separates from the Church, after he is come to Tears of Discretion, does not continue long in any separate Congregation, without consulting his Parochial Minister, and laying before him all the Objections, he makes against the Church.

This, because to my certain Knowledge 'tis but seldom, if ever paid them, may be look'd upon as an unreasonable Demand in the Clergy of the Church of England; and the rather, because whatever be the real Occasion of Separation, yet generally the Pretence, which those, who Separate after an Education in the Church, make use of, is some Dislike, some Pique or Disgust, they have conceived against their Parochial Minister. It seems therefore too severe, that Men should be thus confin'd to one Congregation, that they should be so subject to the Pastor of that, as not to be at Liberty to reject him, when they please; or indeed, that they should

should have any manner of Restraint upon 'em, should be oblig'd to pay any Submission to, or own any Dependance upon him, who is appointed to *match for their Souls*.

But I need go no farther for Proof, or Illustration of this Part of the *Character*, than only to observe, that, whilst any Man continues in the *Church*, or indeed whilst he continues a Member of any Congregation, he submits himself, and his Conscience to the Direction of the Pastor of that Congregation. This the *Dissenters* themselves acknowledge, in that they reject their *Parochial Ministers*, and make Choice of others, whom they set up for their Guides, from whom they receive Instruction, and whom they support for this very End and Purpose. Now a Pastor, a Guide, or Overseer of Souls, or whatever else they please to call him, can be no one of all these, if it be not his Business to assist his Flock in those things, wherein they chiefly want his Assistance, *viz.* in the Scruples and Doubts, which arise in their Consciences. Whenever these unfortunately disturb a Man's inward Peace, then is his Pastor of signal Use and Service to him; and therefore when these are of that Kind, as to induce a Man to leave the *Church*, such Doubts and Scruples being of as great Consequence, as most others, that can happen to him, they must be such, as his Pastor should be made acquainted with, in order to quiet his Conscience; and so to satisfy him, that he may continue in the *Church*, or so, that he may the more safely withdraw himself from it.

it. 'Till he has left the *Church*, the *Minister* of his *Parish* is undoubtedly the Guide and Director of his Soul, and its Concerns; He is the Person, whom the Laws of God and Man have set and appointed to attend upon this very thing: The Objections a Man makes against the *Church* are *spiritual* Concerns; And therefore, unless he will say, that he first left the *Church*, and then rais'd Objections against it, having had none at all before, the hearing and solving of those Objections, which he has, must belong to him, who was his *Pastor*, when these Distempers and Sores first broke out and appear'd in his Soul.

Now amongst the Many, who revolt from Us, how few there are, but what would be prevented and cur'd in their first Inclinations to *Schism*, if this Method were made Use of, I leave any Man to judge; And yet is it possible to conceive, that in a *Christian Church*, to which a *Ministry* is absolutely Essential, any Man should be so far his own Guide and Director, as in *spiritual* Matters of the highest Concern and Importance to determine without the Knowledge, Advice and Approbation of his *spiritual* Guide? The *Honest Dissenter*, I'm sure, will think, and say otherwise; he will confess, that whilst he continu'd in the *Church*, his *Parish Minister* was his Shepherd; that he left not his Flock, but for such Reasons, as he had first communicated to *Him*: and that if he could have answer'd his Objections, and made him easy, he would never have revolted to another Communion, Subjected himself to another
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Pastor, and become a Member of another Congregation. Or, if he has done this hastily and without due Consideration, yet he soon after gives in to him, who is the proper Judge thereof, the Reasons of his Departure, he assigns the Causes of his Separation, and is, when satisfy'd, as ready to return to the Church, as, when dissatisfy'd, he was to leave it.

V.

Tho' he joins with a separate Congregation, and employs Part of his Substance in the Maintenance of a separate Teacher, yet the Honest Dissenter does not withhold, what is legally due, from his Parochial Minister.

And this indeed many of the Dissenters are so Honest as to acknowledge, and practise accordingly ; And yet some of 'em are apt to withhold Tythes, and other Dues, as deeming it hard, that they should be oblig'd to maintain those, who do nothing for 'em, and to whom therefore there seems nothing to be due. And here because it would be but to little Purpose to assert the Divine Right, which the Clergy have to their Maintenance, because the Dissenters may imagine, that upon this Footing, their Claim is as good, as that of any others ; let it therefore be sufficient, and sufficient indeed it is at present, that Humane Laws have secur'd to the Clergy of the Church of England, their Revenues, and have establish'd their Title to them, as firmly and uncontestably, as that of any other Man's Estate or Possessions.

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But there is one Thing, which probably many *Dissenters* are unacquainted with ; viz. That Offerings are as much, and as legally due, as Tythes ; what any Man gives his Minister over and above the accustomed Offering, is indeed, as they please to call it, a Free-Will-Offering, and their Minister is oblig'd to 'em for such Instances of the Respect and Reverence they bear towards him : But the accustomed Offerings are due by Law ; and since what is so due, the *Honest Dissenter* thinks he ought to pay, without Trouble, or, if there be none made, even without a Demand, therefore he readily and chearfully pays his Parochial Minister all his lawful Tythes, and his accustomed Offerings.

VI.

The Honest Dissenter is constant to one Congregation, and does not join with every Assembly of Separatists indistinctly.

There is indeed a vain Notion got into some Men's Heads, or at least they pretend to be so perswaded, that a Man not only may, but in Charity ought, sometimes to join himself to every Assembly of Christians meeting together for the Worship of God. But, if as I've already shew'd, the Necessity of Unity in the Christian Church, forbids all *Separation* from that which is Establish'd, unless the Terms of its Communion be Sinful ; then whoever separates from the Church of England, because there is such a Disagreement between his own Principles, and those of

of the Church, that he cannot reconcile them, must for the same Reason refuse to join with any other Sect, between whom and himself there is any irreconcilable Disagreement.

To put this Case a little more plainly ; If that Sect, which goes under the Denomination of *Presbyterians*, disagrees with another Sect, call'd *Anabaptists*, in as Material a Point, as those, in which they differ, and for which they separate from the Church, they can then no more join with the *Anabaptists*, than with the Church, nor, *vice versa*, the *Anabaptists* with them : And whether the Point of Infant-Baptism be not as Material, as any Point in Controversy between those of the Church and the *Presbyterians*, I appeal to any Man, who knows to what Height this Controversy has been carried by those, who oppose Infant-Baptism, or who has any Notion at all of the Nature, Necessity, and Institution of that Sacrament.

For if this be to the *Anabaptists* a sufficient Ground of Separation, it is certainly a sufficient Ground for their refusing to join with all those, who Baptize Infants, which 'tis manifest the *Presbyterians* profess to do : And if it be sufficient to warrant the *Anabaptists*, in not joining with the *Presbyterians*, it seems to me not only sufficient, to warrant the *Presbyterians*, in not joining with them, but even to oblige and necessitate their doing so. But if in Opposition to the Church, and to maintain and strengthen a Party against it, they will *Both* hold together, tho' their Principles are so widely different, What

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Submission and Condescension ought they to make for the Sake of Unity? If holding Principles irreconcilable, they can join themselves, as 'tis evident they do, to one another's Congregations and Communions; nothing hinders, but that they may join themselves to the *Church*, notwithstanding their Disagreement with it in some Particulars: And if *Separation*, which is the main thing in common amongst our several *Sectarists*, induces 'em to join with one another, Unity with the *Church*, one would imagine, should be as good an Inducement to the joining with *It*. This therefore, I say, the *Honest Dissenter* is appriz'd of; He enters into no Combination against the *Church* with Men, who have no other Principle, upon which they can recommend themselves to him, but that of their *Separation*; And he rather condemns those, who separate from the *Church* upon those Points, in which he could, and does agree with it, and which would not be to him, had he no other, sufficient Grounds of *Separation*.

VII.

The *Honest Dissenter* does not allow himself in *Occasional Conformity*; in being generally in Communion with a separate Congregation, and sometimes with the established *Church*.

This Mark of an *Honest Dissenter* has been allow'd by so many of themselves to be just, that I should not think, there were any Occasion to insist upon it here, did not some of them main-

tain, as I have just now observ'd, that a Man ought to join with all Congregations of Christians meeting together for the Worship of God; tho', by the by, I do not know, that ever any Man, who had the least Notion of Unity in the *Christian Church*, thought it so trifling and indifferent a Matter, whether it be preserv'd, or whether it be interrupted; or did ever answer this One Argument brought against the *Occasional Conformity*, That, if it be ever lawful to Communicate with the Church, 'tis always so; and if always lawful, then always necessary. And 'tis upon the Strength of this, that I make him to be an *Honest Dissenter*, who refuses to Conform *Occasionally* to the Church; not because the very Act of such *Occasional Conformity* is a Sin, but because he, who does not constantly, what, *by Occasionally doing it*, he allows to be lawful, breaks the Unity of the Church, and when confessedly upon no Account he is necessitated to do so.

But their Conscience tells some of them, that this is what they ought to do, that they must generally separate from the Church, and yet *Occasionally* join with it, and what their Conscience bids them do, they are bound to perform, notwithstanding all the Reasons, that can be urg'd to the Contrary. This, for ought I know, may be really the Case of some Men, and this may be their Persuasion. But, I'm sure, whatever Difference there is in Men's Principles and Actions, if the foregoing Pretence will *justify* them, the *Papist* or *Mahometan*, the *Moderate* or

Adul-

Adulterer may plead the same Enthusiastical Excuse; and the *Dissenters* in many Cases, where they will not justify the Actions, must of Necessity justify the Men, who commit them.

I have but one thing more to add, with Respect to *Occasional Conformity*, viz. That if the Men, who are guilty of it, do thereby intend to prevail upon some of the more lukewarm and indifferent Members of our Church, *Occasionally to Conform* to them, (which, I'm apt to think, is a Point of Policy amongst them) I shall consider this farther under the following Mark, viz.

VIII.

The Honest Dissenter has a real and just Value for Integrity and Sincerity in all Persons; As therefore he lightly esteems those, who generally Conform to the Separatists, and Occasionally to the Church: So likewise he entertains a mean Opinion of Lukewarmness in those of the Church; and he thinks but the worse of them, for Conforming generally to the Church, and Occasionally to some separate Congregation.

As for those Men, who generally set a great Value upon themselves, as Men of Moderation; they are the very worst Sort of Men amongst us; they have not the least Spark of a Religious Zeal in them, or the least Notion of Constancy and Steadiness, Regularity and Uniformity; but thro' a Kind of Looseness, Indifference, and Lukewarmness in Religion, are contented with the Generals of it, as if to Believe in God, and

and to *Worship* him, could possibly be perform'd without making particular Attributes and Perfections the Object of the *One*, and some determinate Modes and Rules necessary to the *Other*.

Now, without saying one Word to shew, what our Moderate Men ought to adhere to, they certainly ought to adhere to *some* what: The Differences between Us and the *Dissenters* are so great, as at least to make them set up a *separate Ministry*, repair to *separate* Places of *Worship*, and perform divine *Service* in a different Manner: He, that ever joins with 'em, must therefore approve of their doing these things; nay, as often as he joins with 'em, he actually does the same things; he submits to a *separate Ministry*, &c. Now what Opinion can any *Dissenter*, who thinks at all, form of those Members of the *Church*, who approve of their *Dissent*, and yet do not *dissent* also? Or, who disapprove of the *Church*, and yet Conform to it? He must needs look upon 'em to be Insincere, guilty of Dissimulation with the *One* or the *Other*, and to be either *Church-Men*, or *Dissenters* in their Hearts, or neither of 'em, for Both they cannot be; they cannot think the Terms of Communion in the *Church* to be lawful, and yet such, as the *Dissenters*, at least as themselves ought not Constantly to adhere to.

From such Men's Conversation 'tis indeed easy enough to discover, which of the Two they have most at Heart, the *Church* or the *Separation*; because they are generally found to vindicate the *Dissenters*, from the Charge of *Schism*, with

with more Zeal and Earnestness, than they defend the *Church* and its Constitution; But from their other Practices this cannot be discover'd; And the *Honest Dissenter*, tho' he believes 'em to be more Friends to *him*, than they are to the *Church*, yet does not look upon 'em as trusty, and faithful Friends to either, because, if they have the same Thoughts of *Separation*, which he has, he thinks they ought to be *not only almost, but altogether Such, as He is.*

But because some may imagine, that the *Toleration* of *Dissenters* exempts not only them, but all those too, who at any Time join with them, from the Imputation of *Schism*, i. e. from any Violation of the *Unity*, any Offence against the Constitution and Establishment of the *Church*, I shall not here undertake to prove, that the Case of *Schism* is the very same, as it was before such *Toleration* was granted, but shall refer them to an excellent Treatise written some Years ago, and entitl'd, *The Charge of Schism continu'd, &c.* by which, if they understand common Sense, and clear Reasoning, they will perceive themselves to be mistaken in this Point, and that the *Dissenters* are just as much guilty of *Schism* now, as they were, before such *Toleration* was granted: For, if they were guilty of *Schism*, before there were any *Penal* Laws against it: The Abrogating of those Laws, or taking away the Penalties of them, leaves the Men, they were enacted against, but where they were before. Or if they were guilty of *Schism*, during the Time, the *Penal* Laws were in Force, they must be so, when

when such Laws are taken away. Otherwise *Schism* would consist in doing a thing, which incurs a Penalty; so that there could be no *Schism*, when the *Apostle* complain'd of it, because there were no Human Laws in force against it, which inflicted Penalties upon those, who should be guilty of it; Nor can there be any *Schism* now a Days, if, according to the celebrated Notion of our *Dissenters*, *Schism* consists in Uncharitableness; because there is no *Penal* Law against it. Much less can the *Church* it self be guilty of *Schism*, as some have most ridiculously pretended, till there be some *Penal* Law enacted against the *Establisht Church*. Let me observe, (and, I hope, if the Reasoning be just, no one will find fault with the Comparison,) that Fornication is equally a Sin in those Countries, where there are *Licens'd* Harlots, as in any other; and equally in those Persons, who are so *Licens'd*, as in those, who commit it without a Dispensation.

IX.

Tho' he has *Objections* against the *Church*, which oblige him constantly to absent himself from its *Communion* and *Worship*, yet the *Honest Dissenter*, unless he can be thoroughly perswaded, that One of the *Congregations* Separating from the *Church* has a *Minister* duly *Authoriz'd* to *Officiate* in *Holy Things*, will not join with any One of 'em; but, 'till he can be satisfy'd of this, will absent himself from 'em all.

And this, I expect, will appear somewhat harsh and surprizing to *Party-Zealots*, *Ring-leaders*.

leaders of *Sects* and *Factions*, if not to some tolerably well-meaning Men amongst *Us*; For tho' they make the Places and Modes of publick Worship, to be Matters of no Importance, yet the Necessity of publick Worship is, what they cannot but contend for; (tho', by the by, upon *this* very much depends the Necessity of stated Modes and Places;) so that with or without a *Ministry*, duly commission'd to teach and administer *Sacraments*, they think the Congregation ought to assemble, and that any Man's private Personal Qualifications give him a Commission to perform the Office of a *Minister* amongst 'em.

But, as 'tis not my Business here to prove the Lawfulness, or Usurpation of any *Ministry* amongst us, I shall only affirm, what I imagine no Man can well deny, that an *Honest* Man will not join himself to any Assembly, the *Pastor* of which has no Commission to be so; so that from hence all that will follow is, that every *Dissenter* ought to make this Enquiry, to be satisfy'd, whether the Minister of his Congregation be duly Authoriz'd, and to withdraw himself from such, as he finds to be otherwise. The Reason of which is clear and uncontestable; For no Man has Liberty to *hear*, or to receive *Sacraments* at the Hands of One, who has no Power to *teach*, or to *administer* them; Such an One can be esteem'd no other, than a *false Prophet*, an Uncommission'd, and usurping *Teacher*; by submitting to whom, (especially where there is a sufficient Number of other legally-appointed

Mini-

Ministers, every Man becomes a Partaker, an Accomplise, or at least an Abettor of the Imposture.

Whether a Divine Mission be necessary to authorize any Person, to become a Minister in *Christ's Church*, is what I shall make no Question of: Nor can it be expected, that the clearest Proof of the Divine Institution of the *Christian Ministry*, should avail any thing with *Atheists* and *Enthusiasts*, who are the only Men, who oppose it: But if the *Apostle's* Question, (*How shall they Preach, except they be sent?*) should be answer'd after the assuming and arrogant manner of some Men, (*as well, as if they were sent,*) He has farther, and in a more positive way condemn'd such Usurpation, when he tells the *Hebrews*, that *No Man taketh this Honour unto himself, but he that is call'd of God, as was Aaron.*

I shall conclude this Point with some few Queries, which, I think every Man ought to answer to himself, before he can safely, and conscientiously join with any Congregation in the Publick Service of God.

First, Is not *Christ* the Supreme King, Priest, and Prophet of that Society, which is call'd his Church?

Secondly, Does not every Person ministering in the several Offices appointed by Him in that Society, minister in Subordination to Him, as His Substitute, and in His Name?

Thirdly, Ought not he, who performs this, to be Commission'd by the Supreme Head and Governor to do so?

Fourthly,

Fourthly, Are not all those, who join with one not so commission'd, in some Measure guilty of the same Usurpation, tho' not in so great a Degree, as he is, who acts in these Cases without such a Commission?

Fifthly, Is not Acting in the Name of the *Supreme Power* of any *Society*, without being authoriz'd so to do, an Affront and an Abomination, rather than a Service and Obedience to the *Supreme Power* thereof?

Lastly, Is not private Worship alone more acceptable to *God*, than publick Worship perform'd by those, who in the very Act of it are guilty of an Affront, and an Abomination?

All which Queries being put, and answer'd in the Affirmative, as I judge they must be, the *Honest Dissenter*, if not satisfy'd, as to the due Commission of any one Ministry, (for that I do not here undertake to determine) will rather depend upon private Worship, than join with any publick Congregation. And he will be the more inclin'd to do so, when he considers, that the *Apostle* has stil'd those, to whom the *Word of Reconciliation* is committed, *Ambassadors for Christ*, who in *Christ's* stead pray the People to be reconcil'd to *God*. The Preaching of such he looks upon as an Embassy from *Christ*; And as he thinks it no small Piece of Presumption for a Man to deliver an Embassy, which he was not sent to do; so likewise he knows not how to excuse receiving such as the Ministers, the Messengers, or *Ambassadors of Christ*.

The *Honest Dissenter* is contented to have his own Liberty, and willing to allow every one the same; Therefore he does not endeavour to prejudice others against the Church, who of themselves have nothing at all to object against it; He does not think himself bound to infuse his own Scruples into them, and to make as many Profelytes to Separation, as he can.

I have indeed already suppos'd the *Honest Dissenter* to think himself in the Right, and as a Consequence of this, it may be urg'd, that he ought to perswade others to be of his own Opinion. This would be true, were the main and fundamental Points of *Christianity* the Matters in Dispute between us, did we reject any necessary, or impose any unnecessary *Articles of Faith* upon our own Members: But our Differences arising only about Points of *Discipline* and *Worship*, (for as to *Episcopal Ordination*, I look upon the *Dissenters* opposing That to be the Consequence, rather than the Cause of their Separation) the Man, who objects against the Church, must yet allow, that he, who has no Objection against it, may safely Conform, and is so far a true Member of *Christ's Church*, as to be in a Way of *Salvation*. Scruples and Objections then being, what makes the *Dissenters* desire *Liberty of Conscience*, i.e. that they may separate with Impunity, here's no manner of Obligation upon them to concern themselves with other Men's Consciences, but to let them have the same *Liberty* with themselves,

selves, *i. e.* to Worship God in such a manner, as they think is best: And the Charity, upon which they excuse their *Separation*, bids 'em let all those alone, who are going on in a safe Way; in a Way, wherein they shall be Sav'd. A *Dissenter* may indeed wish, that those things in the *Church*, which offend him, were remov'd, in order to effect that *Unity*, which I have before shew'd every *Honest Man* to be desirous of; but he need not wish or desire, that other Men should be offended at the things, which at present they approve of; that in order to agree with him, they should conceive a Disgust at, what they like, or should reject, what they can and do readily comply with.

As to the *Dissenters* having Liberty to Instruct their own Children, and Educate 'em in their own Way, I cannot apprehend, that they have any Claim to the doing this in a Publick manner, in *Schools*, *Nurseries*, and *Academies*; (tho', by the by, the *Episcopal Party* in *Scotland* are under more severe Prohibitions of this Kind, than the *Dissenters* in *England*;) yet the private Methods of doing this are still in their own Power, and within their Reach: But were it not at all prohibited thus to Educate their Youth, and had they the utmost Liberty, they could desire in this Case, I do not see, what Obligations they would have to make Use of it. For *Liberty of Conscience* supposes some unavoidable, unanswerable Scruples, for which Men therefore desire to be indulg'd with *Liberty*; and this is all, that the *Dissenters* them-

themselves not long ago desir'd, tho' they have made very considerable Improvements upon the *Indulgence* charitably granted them. Now can those *Scruples* be unavoidable, which are industriously infus'd? Or can those be unanswerable, which Men are taught to make, and adhere to? which they are purposely instructed in, and inform'd how to plead, and contend for? Or can that be call'd a *Tenderness of Conscience*, which deserves *Liberty* and *Indulgence*, when *Prejudices* have from their *Infancy* been with *Care* and *Pains* instill'd into *Persons*, without which 'tis highly probable, that some, if not all of 'em, would have been very well satisfy'd with the *Church*, would have had nothing to object against it, but contentedly have conform'd with as tender a *Conscience*, as now they *separate*? The Truth of the matter is, the *Honest Dissenter* desires no more than his own *Liberty*: He is as well pleas'd to see Men go to a *Church*, as to a *Conventicle*, so long as he believes, that they have nothing to object against that, which they Conform to; and, unless he be purposely consulted and apply'd to upon the very Points, he really thinks, that, which appears to him to be a sufficient *Objection* against the *Church*, appears quite otherwise to those, who Conform to it, and is willing, that it should do so, tho' the *Consequence* were, that there should be no *Dissenter* in the next *Generation*.

But especially the *Honest Dissenter* is unwilling to follow the general Practice of his own
Party,

Party, in an early Instruction of those, who are Educated for *Teachers* amongst them, and in training them up in a Method, an Art, or I may say, a *Knack* of Praying *Extempore*. Since he has so great an Opinion of *Spiritual Prayer*, and the lively Devotion it raises; he accounts it to be a mere Cheat and Imposture, when Children have been *Disciplin'd* and Taught in a Method of Prayer, (as in their *Academies* is the constant Practice,) from *Fourteen* or *Fifteen* Years of Age, to the Time, they are admitted to exercise publick Prayer and Preaching; after all this, I say, to pretend that such Prayers, (which indeed are scarce so much as *Extempore*;) are *Spiritual*, Matter and Words suggested by the *Spirit*, is an Inconsistency, which he cannot reconcile with the Principles of *Honesty*; And therefore, as he knows, that such Prayer, as this, whatever it seems to, or whatever Influence it has upon the Hearers, is to the Man, who Prays, as much an Exercise of the *Art*, he has learn'd, as *Sleight of Hand* to a *German Artist*, he scorns to put upon a Congregation of poor, illiterate People, with a vain Notion, that the *Holy Man* utters those Divine, those ravishing Prayers by the immediate, and extraordinary Assistance of the *Holy Ghost*.

XI.

Because the Conscience of the Honest Dissenter is tender, as appears by his Scruples, and Objections against the Church, which he cannot answer, and his Non-conformity upon their Account; therefore

fore he is unexceptionable in his Life and Conversation; He allows himself in the Habitual Practice of no Sin, because his Conscience is equally tender with Respect to Vice, as 'tis with Respect to Opinion.

A tender Conscience is unquestionably the best Kind of Conscience in the World; 'tis that, which prevents a Man's doing any thing, which he is not firmly perswaded is Lawful; and upon this Foundation it is, that the *Honest Dissenter* builds his *Separation*, viz. Because he believes, Conformity with the *Church* would in him be a Sin. If his Conscience then be really thus tender, whatever Temptation comes upon him, whether Honour invites, Interest perswades, or Pleasure allures him to comply, his Conscience, being sensible of the least Prick or Touch from any thing Unlawful, immediately forbids his Compliance: But in a more particular manner, he will not allow any Sin to become habitual to him, because that would *fear* and harden his Conscience, or *wound* it deeper, than he could *bear*.

Without Reflecting upon any particular Person, whoever is guilty of frequent and repeated Acts of any Vice, (whether it be Drunkenness, or Debauchery, Lying, Cozening, or Defaming his Neighbours; whether it be Covetousness, or Uncharitableness, or in short any other wicked Practice) had much better plead, that he has no Conscience, than, that he has One, which is peculiarly tender. If such an One should say, that he cannot Conform to the

Church,

Church, because his Conscience is tender, and pricks him upon the least Motion made towards such *Conformity*, 'tis impossible surely, that any Man should believe him, but, who thinks the foregoing Vices to be no Sins, or that *Conformity* with the *Church* is a far greater One: Besides, the things in themselves are inconsistent; for a tender Conscience is afraid of being touch'd by any thing, that will prick, bruise or corrode it; All things unlawful are of this Kind; so that you will always find the strictest Piety, and Integrity in a *Dissenter*, or the utmost Hypocrisy; Conscience has nothing to do with his *Separation*, or it will have to do with his whole Life and Conversation.

And here I declare again, that I condemn no Man: But, if a *Dissenter* upon the Examination of himself should discover, that 'tis a vain Pretence, he has all along been making Use of, and that he has really no Plea to the Indulgence granted to Men of tender Consciences, 'tis high Time for him to look about him, upon more Accounts than One; He must then begin, by a proper Compunction, to work up his Conscience to such a *true* Tenderness, as will make him Correct his Life, and his Principles together; and perswade him, either not to *Separate* any longer, or to do it upon better Grounds, than he did before.

XII.

The Honest Dissenter is entirely and perfectly in Charity with all other Christians; and therefore,

fare, however they differ from him, he is willing to believe, that they do so upon Principles of the same Honesty with himself.

I cannot indeed here agree with those Men, who make Uncharitableness the only thing, that fixes the Guilt of *Schism* upon a *Separatist*, and, that upon whatever other Accounts a Man *Separates* from the *Establiſh'd Church*, he is not guilty of *Schism*. For we find those charg'd by the *Apostle* with this Crime, who were ignorantly and insensibly *toſs'd to and fro*, thro' their own Weakness, like *Children*, or by the prevailing Treachery of others, with every *Wind of Doctrine*, by the *Sleight of Men*, and *cunning Craftineſs*, whereby they lay in wait to deceive. So that they, who suffer themselves to be impos'd on by cunning and designing Men, to be seduc'd, and led away by them, tho' they themselves have no more ill Design, or Uncharitableness in them, than *Children*, are not excusable, tho' undoubtedly much more so, than their *Leaders*; and than they would be, if Uncharitableness were added to their *Separation*.

But, what I here contend for, is, that the *Dissenter*, who is *Honest* upon all the foregoing Accounts, must be so upon this likewise, viz. That he is in Charity with all other *Christians*; 'Tis not his Charity alone, that makes him *Honest*; but, if he be *Honest*, amongst other things he is sure to maintain his Charity; so that, tho' he had much rather the *Constitution* of the *Church* were alter'd to his own Mind, yet he verily believes, that 'twas at the first establiſh'd upon

upon truly *Christian* Principles, and that it is now preserv'd upon the same; i. e. that they, who set it, and they, who maintain it upon the foot, it now stands, neither had, nor have any other Reason for so doing, but the Necessity, or Expediency of things, and not to impose upon, and exercise a Tyrannical Dominion over the Consciences of *Christians*.

Thus likewise, whenever any thing is enacted for the Additional Security of the *Church*, as by *Law* establish'd, the *Honest Dissenter* being not abridg'd in his *Liberty*, but mov'd by the *Charity*, he is possess'd of, tho' he never so much dislikes the thing, ascribes the doing of it to the Perswasion of Men's Consciences; He does not immediately upon such Occasions, cry out, *Tyranny! Oppression! and Persecution!* For these are wicked Works, which he is not willing upon a bare Surmise only to charge any Man with, much less a whole Body and Society of *Christians*; But he believes, that they, who set this new *Guard* and *Fence* about the *Church*, thought themselves indispensably oblig'd to do so, as much as he thinks himself bound to *separate* from that, which they thereby establish, secure and maintain.

And as the *Honest Dissenter* expresses his *Charity* in these Particulars; so does he farther in rejecting those Objections against the *Church*, which are equally ridiculous and uncharitable; the most remarkable One of which is the Charge of *Popery*, in those things particularly, wherein the *Church* has in a publick Manner declar'd her Intention to be quite contrary to, what Her Enemies would fix upon her. Thus to tell us, that we use the

Cross in Baptism Popishly, by way of Exorcism, or Kneeling at the Sacrament of the Lord's Supper, by way of Adoration, (whereas no Man can more clearly explain himself, than the Church has done in these Particulars.) This, I say, is such an uncharitable Censure, that you will never hear the *Honest Dissenter* talk after this manner. Nor does he complain, that we Pray in our *Litany* for *Pirates, and High-way-Men* amongst all those, that travel by Land, or by Water; for *Whores* amongst those, that are labouring with *Child, &c.* Because, as he has Charity for Us, he does not think, that we Pray for these exactly in the same Manner, and with Regard to the same things, as for the Good and *Honest* Part of Mankind; neither, as he has Charity for Them too, does he imagine, that they ought not to be Pray'd for at all: But, when he thinks, that these wicked People are included in those general Expressions, he takes it for granted, that we Pray for them Charitably, as we ought to do; for God's common Mercies, which he pours down upon the *Just, and the Unjust*, and for his peculiar Favour, that such Sinners may see their Errors, may be Converted, and Live.

I might produce many more Instances, in which the *Honest Dissenter* expresses his Charity; especially in not condemning the Church, for that remarkably Charitable thing in her *Liturgy* (and that which most expresses Her Tenderness, next to Her Indulgence of tender Consciences) the *Hope*, she declares, she has of every Person's Salvation in the *Burial-Office*. For indeed, the very least Degree of *Hope*, even that, which is next to *Despair*, will suffice to warrant this Expression;
and

and I'm sure, we can have no Certainty of any Man's Damnation, which will justify our Pronouncing it, which we must in Effect do, did we use this Expression for One, and not for Another. But, I shall conclude with this One Remark, That, tho' I allow not Charity alone to be sufficient to excuse Separation, yet without this Nothing will excuse it; and tho' a Man *Speak with the Tongues of Men and of Angels, tho' he has the Gift of Prophecy, and understands all Mysteries, and all Knowledge, and tho' the being never so much Wiser, and Better-gifted, than other Men, or to join with those, that are so, induce him to Separate from the Church, yet, if he has not Charity, he is become as sounding Brass, or a tinkling Cymbal.*

And now I shall add but one Word, or two more; The *Honest Dissenter* may perhaps Read this, as well as some other Treatises of the like Nature, tho' he is before-hand inform'd, that they are wrote against many of his *Party*; He will judge of 'em, as he finds 'em, notwithstanding all that others can say to him; And, if upon Examination he finds, that he cannot Separate any longer, and be *Honest*, he will prefer the *Latter*; will rather renounce his *Schism*, his *Party*, his *Interest*, and every thing, than, What is dearest to him, his *Conscience*, and his *Salvation*.

FINIS.

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